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Coosa River Baptist Association

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ALABAMA BAPTIST HISTORICAL SOCIETY
MINUTES

OF THE

THIRTY-SIXTH ANNUAL SESSION

OF THE

Coosa River Baptist Association

HELD WITH THE

MACEDONIA BAPTIST CHURCH, ST. CLAIR COUNTY, ALA.,

September 18th, 19th, and 20th, 1869.

OFFICERS:

MODERATOR.....S. HENDERSON.
CLERK.....J. M. WOODRUFF.

Atlanta, Georgia:

FRANKLIN STEAM PRINTING HOUSE—J. J. TOON, PROPRIETOR.

1869.

THE AMERICAN PEOPLE

MINUTES.

MACEDONIA, ST. CLAIR COUNTY, ALA., }
Saturday, Sept. 18, 1889. }

11 O'CLOCK, A. M.

1. The Coosa River Baptist Association met, pursuant to adjournment, with the Macedonia Baptist Church.
2. Introductory Sermon was preached by brother W. Wilkes, from Matthew, iii: 3 v.: "Prepare ye the way of the Lord." After which the Association took a recess of one hour for refreshment.

2 O'CLOCK, P. M.

3. Association assembled at the house, and after prayer by brother Jenkins, proceeded to business. The former Clerk being absent, J. M. Woodruff, was requested to act *pro tem*.
4. Brothers Henderson and Elliott were appointed to read the Church Letters.
5. Names of the Churches represented, and the delegates from each, respectively:

FIRST DISTRICT.

- Antioch*—Rev. S. G. Jenkins, John Staples* and J. L. Jenkins.*
Cold Water—B. W. Mattison,* R. Hughes,* H. A. Heaton, John Wright.
Oxford—Elder E. T. Smyth, Elder W. B. Jones,* Elder J. M. Woodruff.
Salem—Not represented.
Refuge—Elder W. McCain,* J. N. Sims and E. M. Gray.
Mt. Zion—(Calhoun)—T. Turk, S. J. Whatley, and D. F. Weaver.*
Sulphur Springs—Elder G. Mynatt,* J. Y. Henderson and F. Crow.

SECOND DISTRICT.

- Blue Eye*—James Embry,* W. M. Beavers, and A. W. Bell.
Talladega Town—Elder J. J. D. Renfree, John Henderson and W. R. Stone.
Pleasant Grove—J. A. McDonald, Wiley Ogletree and J. K. Elliott.
Hepzibah—J. Headen, C. R. Cross, and S. Riddlehoover.
Talladega—W. A. Welch,* H. C. Taul and H. M. Burt.

THIRD DISTRICT.

- Tallassahatchie*—M. Maulden, A. D. Bell and W. Edwards.
Mt. Zion—(Talladega)—B. M. Fluker, Inge R. Nix and Henry Malone.*

Fort Williams—Elder S. Henderson, Elder W. Wilkes, and J. O. Mallory.*

Mt. Sharon—W. B. Hammett,* F. Moss and K. J. Thomas.

FOURTH DISTRICT.

Coosa Valley—Elder J. A. Collins, Elder Paul Castleberry, and P. Turner.

Macedonia—J. B. Davis, A. Posey and J. Mundine.

Spring Creek—Elder W. W. Kidd, Elder J. M. Kidd, and W. E. Posey.

Big Springs—T. J. Martin, E. Caldwell and D. T. Vincent.

Shiloh—Larkin Culpepper, T. J. Morrison, and A. J. Allison.

Absentees marked thus.*

6. After reading the letters and enrolling the delegates, proceeded to elect a Moderator, Clerk and Treasurer; whereupon, S. Henderson was elected Moderator, J. M. Woodruff Clerk, and J. K. Elliott Treasurer.

7. Called for letters from other Churches desiring membership. A letter was received from the colored Church at Rushing Springs, and also from the Pine Grove colored Church.

8. *Resolved*, That the letters be referred to a Committee of five, to report on Monday. Committee: Elder J. J. D. Renfroes, Elder W. Wilkes, Elder E. T. Smyth, Elder W. W. Kidd, and brother J. Henderson.

9. Visiting brethren from other Associations invited to seats with us.

10. Called for Correspondence from other Associations:

From Cahaba Valley—Brothers W. C. McLaughlin, J. J. Lawley. Letter and Minutes.

Shelby—W. C. Powell and Minutes.

Canaan—T. A. Melton and Minutes.

Ten Islands—P. T. Montgomery.

11. Committee on Preaching. The delegates from Macedonia Church, W. K. Stone, D. T. Vincent and W. E. Posey.

12. Brother Jenkins asked leave to make a statement in relation to a young brother, W. H. Nall, licensed to preached. \$82 50 was raised to pay his board for one year.

13. The following Committees were appointed to report this session:

Committee on Finance—J. M. Kidd, James Headen.

Committee on Documents—W. Wilkes, P. Castleberry, C. R. Cross.

Committee on Business—S. G. Jenkins, H. C. Taul, B. M. Fluker, S. J. Whatley.

14. Appointed Correspondents to other Associations:

To Shelby—W. Wilkes, T. J. Morrison, and H. C. Taul.

To Canaan—P. Castleberry, and J. J. Cauley

To Boiling Springs—S. G. Jenkins, T. J. Morrison and E. T. Smyth.

To Cahaba Valley—P. Castleberry, Berry Turner, and A. M. Posey.

To Ten Islands—J. A. Collins.

To Carey—S. G. Jenkins, S. Henderson, J. Headen, and M. Mauldin.

To Tallassahatchie—E. T. Smyth, and S. G. Jenkins.

To Convention—W. Wilkes, T. Turk, S. Henderson, J. M. Kidd, J. Headen, C. R. Cross, H. C. Taul, S. G. Jenkins, J. A. McDonald, and W. W. Kidd.

15. In consideration of the absence of the Committee on Sabbath Schools,

Resolved, That J. M. Woodruff be requested to prepare a report.

16. Committee on Preaching reported.

17. After prayer by brother Castleberry, adjourned to meet Monday morning 9 o'clock.

SABBATH EXERCISES.

9 O'CLOCK, A. M.

Prayer meeting conducted by brother H. C. Taul. At 11 o'clock, Missionary Sermon by brother S. Henderson, after which a collection of \$46 55 was taken up for Missions.

2 O'CLOCK, P. M.

Brother J. J. D. Renfroe, preached to a large and intelligent audience, and we hope much good was accomplished.

18. Monday morning, after prayer by brother Jenkins, proceeded to business.

19. Committee on Business reported. Report adopted.

20. The minutes of Saturday read and approved.

21. Called for reports of Committees appointed last meeting.:

Committee on Temperance reported. Report adopted. See appendix A.

Committee on Family Religion reported. Report adopted. See appendix B.

22. On motion, report of the Executive Committee was called for. Report indefinitely postponed.

23. Committee on the Bible called for. Report adopted. See appendix C.

23. Circular letter called for.

Brother Smyth reported indisposition as his excuse for not writing. On motion, he was excused.

24. Called for report on Domestic Missions. Report adopted. See Appendix D.

25. On motion, a collection was taken up, whereupon \$49 60 was raised.

26. Report on Sabbath Schools was called for. Report adopted. See Appendix E.

Report on Documents was called for. Report adopted. See Appendix F.

Report on Colored Population called for. Report adopted. See Appendix G.

Report on Foreign Missions was called for. Report adopted. See Appendix H.

Report on Education called for. Report adopted. See Appendix I.

Report on Finance called for. Report adopted. See Appendix J.

Called for Treasurer's report. Report adopted. See Appendix K.

27. After prayer by brother Kidd, adjourned one hour for refreshments.

28. At 1 o'clock, Association assembled. After prayer by brother Davis, proceeded to business.

29. On motion, the report of the Executive Committee was again taken up. Report amended and adopted. See Appendix L.

30. *Resolved*, That this Association do not appoint any one to write a circular letter.

31. The following Committees were appointed to report at our next meeting.

On Bible Cause—Brethren S. Henderson, Paul Castleberry, J. J. Abbott.

Domestic Missions—Brethren W. Wilkes, B. Fluker, J. D. Bell.

Foreign Missions—Brethren W. W. Kidd, W. E. Posey, Thomas McGinnis.

Sabbath Schools—S. G. Jenkins, John Henderson, J. K. Elliott.

Temperance—Brethren J. J. D. Renfroe, W. K. Stone, James Headen.

Education—Brethren J. M. Woodruff, J. Y. Henderson, S. J. Whately.

Family Religion—Brethren E. T. Smyth, T. Turk, Gordon Mynatt.

32. *Resolved*, That the members of the Executive Board be re-appointed for another year.

33. *Resolved*, That the amount collected on Sabbath be equally divided between the board in the bounds of this Association and the Foreign Board at Richmond.

34. Appointed Bro. W. W. Kidd to preach the next Introductory Sermon, brother E. T. Smyth, alternate; brother J. J. D. Renfroe to preach the next Missionary Sermon, J. A. Collins, alternate.

35. *Resolved*, That the next meeting of the Association be held with the Church at Refuge.

36. *Resolved*, That the Clerk be allowed to retain \$20.00 for his services and expend the balance in printing the minutes.

37. *Resolved*, That the thanks of this body be tendered to the brethren and friends for their hospitality to the members of this Association.

38. After singing a hymn, extending the parting hand, and prayer by brother Smyth, the Association adjourned to meet according to a previous motion, with the Baptist Church at Refuge, on Saturday before the 3rd Sabbath in September, 1870.

S. HENDERSON, *Moderator*.

J. M. WOODRUFF, *Clerk*.

APPENDIX.

A.—REPORT ON TEMPERANCE.

So much has been so well written upon the subject, it would be useless incumbrance to say more. We prove conclusively that drunkenness is corrupting and destructive to body, mind and soul, and that no drunkard can inherit the kingdom of God. Still we drink on; still Churches tolerate and wink at this vice. It assumes new forms and new names, and goes on in its carnival of death. The amount expended in the South, we believe, would furnish a home and educate every orphan in the land. It would repair every Church and support every Pastor in our desolated South. *These may all perish, but*

Bacchus still holds his throne;
Drunkenness goes on and on.

J. A. COLLINS, *Chairman.*

B.—FAMILY RELIGION.

"It pleased God, by the foolishness of preaching, to save them that believe." No one can possibly deny that preaching is one of the most powerful means of spreading the gospel; but, while it is important for the gospel to be preached, nothing is better calculated to elucidate the preaching of the word than family religion. Here the sacred truths once heard are elucidated. The force of the preacher's remarks is here made plain. No truer axiom was ever uttered than that "Train up a child in the way he should go, and when he is old he will not depart from it." It fills a vacuum not otherwise filled. Here the young are taught the way of life and salvation. A parent feels for his children as others do not feel. If they feel thus, they should be willing to exemplify their attachment to their children by family religion. What a lack of family devotion in our membership! Few of our members are disposed to take up their cross. In the great day of accounts many will be charged with dereliction of duty. "Sow in the morn thy seed, and at eve withhold not thy hand; for thou knowest not what will prosper, either this or that."

Could we be impressed with the importance of the subject, and each one come up to the help of the Lord against the mighty, soon might we say: "See what the Lord has done for us." The experience of all ministers agree in the fact that it is far easier to preach to a congregation that is educated in the ways of Christianity at home and around the family altar. How sweet, at the close of day, to call the family together, and offer prayer and praise to an allwise Creator. "While we pray we live," says the poet. By accustoming ourselves to pray in

public at home, it becomes an easy task to pray at Church. Oftentimes it happens that in the absence of the minister at his appointments, not a word is said by the members; all disperse without mentioning the name of a Saviour. In protracted meetings, when ministerial labor is scarce, what incalculable aid is rendered the minister by a few Church members engaging in singing and prayer. Brethren, why is this? Is it for lack of faith? Can we not find enough to encourage us? Is it not said the unbeliever shall be damned? Whenever the membership of a church will do its duty, in and out of the house of God—erect family altars, teach religion at home, practice it before all men—then and only then can we say; “Who is she that looks forth as fair as the moon, as clear as the sun and as terrible as an army with banners?”

J. M. WOODRUFF, *Chairman.*

C.—REPORT ON THE BIBLE.

There is in all the region of the world's literature no such fine book as the Bible. Contemplating man's own being, and looking over nature with irrepressible interest, he inquires, Whence and what am I? Who created the wonderful works around me? Was man innocent?—has he fallen? Can he regain God's favor? If a man die, shall he live again?

Pressed with these momentous thoughts, where e'er he turns he meets absurd and contradictory theories of false religion. He looks over the precipice of the future, and glances his eye far and near, as if to see something real. He bends his ear to catch some report from some other region. Still, in unmitigated suspense, echo answers, “If a man die, shall he live again?” The Bible exhibits to him the history of his race; proclaims the creator of all things; reveals the origin of sin; unfolds a plan of recovering mercy.

The Bible is calculated to reach every condition of cultivated intelligence; sways the conscience as the steel the magnet; follows it through all its meanderings and windings; rebukes transgression in all its hateful forms; frowns upon inordinate desire; erects way-marks of obedience along the whole pathway of life. The Bible discovers to man his guilt; regenerates his principles; brings his soul in subjection to its Author; imparts light and eternal life to the soul, through sanctification of the spirit. It comes, armed with the majesty of that God who revealed it. It is pure and unmixed. In all other writings, ever so good, we have a mixture of dross and gold together. Here is nothing but pure gold—a sun without a spot; hence is called the “form of sound words.” It brings, in a persuasive and convincing manner, Divine truths down to our capacity. There is a soul stirring animation in the Bible. Most of its verses step quick. The trumpets of salvation sound no dead march. Its war equipments against sin are strong and sharp as a two edged sword, and swift as thought flashes in the mind. Some books have contained thrilling incidents—some deep emotions of soul; but listen how Jeremiah excells them all: “O that my head were waters and mine eyes a fountain of tears.” The sacred writer gets the right word; aims it in the right way; drives it home

with the right hammer. As the grass blade holds the dew drop, so God holds the seas in the hollow of his hand.

This book is the hive of all sweetness; contains to the mind and the soul the most precious jewels of the universe. See David calling upon every living, moving thing, stars, moon and sun, angels too, gives out the *song to all*, "Praise ye the Lord; let every thing that hath breath praise the Lord." It contains words and sentences more sublime than were ever uttered in any language on earth. "And He said, let there be light, and there was light."

The Bible! What is it but a Divine depository of facts concerning persons and places that no mortal eye has seen? The Bible is the only book that has to do with the future and unseen world. The world to-day is without one single spiritual thought or idea for which it is not indebted to God's word. I am moving on to another country. I want to know something of the land to which I am going. I desire, while in the flesh, to mould my manners in correspondence to those with whom I hope to live forever. The Bible, *the Bible* is my way-bill. It lights up the path, and tells what is in the future, in that unseen world. But death is between us and that unseen world, and we dread to grapple with the monster. The very thought benumbs my feelings; for I know he will conquer for the present. Still the idea that no Christian dies by whose bed the Saviour does not stand, and over whose sinking body he does not bend; and while heart-strings are breaking and nature is dissolving, the blessed Bible tells me Jesus says, "Fear not, I am with thee; I will never leave thee nor forsake thee." Leaning upon his arm, as the Bible teaches, we hope to pass through death's dark vale.

And shall we neglect Bible reading and meditation—the only guide into that unseen world—containing all the directions to and about Heaven? Let us never more neglect that precious word.

S. G. JENKINS, *Chairman*.

D.—REPORT ON DOMESTIC MISSIONS.

Religion consecrates all the natural affections of the human heart, and makes them tributary to its own high and holy purposes. Thus, although Paul was, by special designation, "the Apostle of the Gentiles," yet one of the most impassioned and pathetic utterances of any man on record, he poured forth in behalf of the Jews: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Rom. ix: 1-3. Without attempting to fathom the mysterious import of these words, enough of that meaning lies upon the surface for our present use: The irrepressible solicitude of a heart, all aglow with the love of Christ, for the salvation of his countrymen. It matters not in what terms that holy passion for souls finds expression. If these terms are dark and mysterious in this case, we are only to remember that the superficial piety of this age is not competent to sit in judgment upon the piety of such a man as this great Apostle. Could we but aspire to a tithe of that zeal

that thrilled and swayed his heart, how soon would it change the whole aspect of our languishing Zion! Could we but realize that it is on the field of Christian effort and prayer that we are to make good our claim to the honored name we bear—CHRISTIAN—how quickly would it arouse the latent energies of our Churches, and set them all astir to rebuild our wast places! For what is the Church, the body of Christ, retained in this world, but to represent the cause of our glorified Messiah—to do those things which He would do if He were here in person. And shall we dare to express the sentiment? Yes, let it be written, though it prove a bill of indictment against our torpid souls! If we betrayed a moiety of the zeal for Christ and for souls that we do for the world; for our own selfish schemes, how even this would augment the moral forces which are to subdue the world to the obedience of Christ! Alas, brethren! what must common sense, to say nothing of that higher tribunal before which we must all appear, pronounce of that sickly piety, that pursues eternal realities as if they were trifles, and trifles as if they were eternal realities—that gives to the creature as if it were the Creator, and the Creator as if it were that creature—that doles out its pence to the Redeemer, and retains its thousands to itself! Can anything be done to awaken our Churches from this criminal lethargy? Alas! the question is more easily asked than answered. There were times in the Jewish dispensation when all that the priest could do was to “weep between the porch and the altar.” And there are times under this dispensation when it seems that all that is left for the “few names that have not defiled their garments” is to pray and shed unavailing tears over a moral desolation which sets at defiance all the agencies these “few” can wield. But shall we cease to struggle and give up the contest? Shall our courage abate and the hand of our faith relax its hold upon the Divine promises? No, no! a thousand times no! We cannot close our ears and steel our hearts to the last command of our adored Redeemer,—“Go ye into all the world and preach the Gospel to every creature—*beginning at Jerusalem.*” We feel, therefore, that we cannot do less than to commit ourselves, in the most solemn manner, to the execution of this last behest of our Intercessor. We feel, too, that the claims alike of humanity and patriotism combine with the love of Christ to incite us to this great work. Many of our Churches in the South are on the very eve of extinction—some have already disappeared—and if, within the next few years, we shall be able under God to “preserve the things that remain and that are ready to perish,” leaving out of view altogether any efforts to enlarge our borders, it will be a great achievement. To this end we make but two suggestions in the conclusion of this report:

I.—That having “put our hands to the plow,” in the reorganization of a Domestic Mission in the bounds of our own Association, we prosecute that work until our entire bounds shall be supplied with the ministry of the Word.

II.—That the Domestic Mission Board of the Southern Baptist Convention, in the present condition of our country, charged as it is with the duty of sending the Gospel to our “kindred according to the flesh,”

our own countrymen have paramount claims upon our Christian benefactions, and deserve, and by all the impulses of Christian love and enlightened patriotism ought to receive the sympathies, the prayers and benefactions of our Churches.

Respectfully submitted,

S. HENDERSON.

E.—REPORT ON SABBATH SCHOOLS.

We, as a denomination, believe we have sufficient evidence to organize and propagate Sabbath schools. Your Committee regret that our people have never turned their attention to this subject till of late years; the formation of Sabbath schools is of modern origin; for long years did our people preach the Gospel, and not a word was said about Sabbath schools; it remained for the Christians of the nineteenth century to give the subject a tangible shape; we may well look back and wonder why our people failed so long to agitate the subject; its history has shown that a brighter era has dawned upon the Church. As science is busily engaged in bringing to light the hidden mysteries of nature, so has the Church availed herself of other helps not inconsistent with the Word of God, to propagate the Word of Life. None has been crowned with more abundant success than Sabbath schools. The invention of printing has greatly lessened the price of a copy of the sacred Scriptures; the invention of steam has greatly lessened the time and dangers of navigation, consequently the benighted heathen may be reached with more ease, showing the goodness of God in using science to assist in spreading the Gospel.

"Remember the Sabbath day to keep it holy," said Jehovah. Sel-dom is that sacred day observed with that reverence becoming a Christian people; what will better cause us to observe that holy day with reverence than Sabbath schools? here the child is taught that God desires at least a seventh part of our time for his service; instead of spending the day in useless frivolities it is spent at the house of God. Not unfrequently has it happened that the first indications of a revival are to be seen among the students of a Sabbath school; frequently do they make better Christians, being in part indoctrinated in the truths of the Gospel, it is easier for them to understand the Word when preached, and knowing the duties of Christians, they are more ready to perform them. Why cannot a Sabbath school be organized in every Church? It is a lamentable fact that the fault is in the adult portion of our people; children usually are anxious to attend, but too often, alas! no one is willing to meet and teach them. "Ought these things to be so?" Surely not; but what is the remedy? Let each Church member ask himself if he is doing his duty. Perhaps it may be a Cross, but we should ever remember the heavier the Cross the brighter the crown. If we are Christians we are God's people, and should be willing to labor for him in any of his appointed ways. "Show me your faith without your works and I will show you my faith by my works." Do we love God? if so, work for Him, work in the Church, work around the fire-side, and above all, work in the Sabbath school.

J. M. WOODRUFF, *Chairman.*

F.—REPORT ON DOCUMENTS.

Your Committee on Documents beg leave to report:

They find nothing in the letters claiming special attention except two petitionary letters asking for membership, which were referred to the special committee of five.

Respectfully submitted,

W. WILKES, *Chairman.*

G.—COLORED CHURCHES.

The special Committee to whom was referred the applications of certain colored Churches who petitioned for membership in the Coosa River Baptist Association, beg leave to make the following report:

After mature consideration, it is our decided conviction that it is the duty of this body to decline to receive these Churches into our Associational union. For this conclusion we mention the following reasons:

1. Baptist Associations are purely conventional organizations. If colored Christians offer themselves to our Churches, all things else being right, we believe it would be our duty to receive them as we have always done; but an Association is a different sort of organization. It is an organization that does not claim positive Bible precept for existence; but claims to be a prudential body, brought into being by a number of Churches for mutual benefit and edification for mutual advice and counsel. Therefore, it is the right and privilege of such a body to regulate its organization according to its own wisdom and pleasure, and to receive or reject petitionary Churches according to its own views of the fitness of things.

2. A reasonable fitness of things does not exist in the manifest differences between the colored and white races. The God and Father of us all, has, in our very creation, fixed upon us plain and distinct marks of difference in physical being, color, taste and habits of life which we can not obliterate or lightly esteem. Our Saviour said, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." In this he clearly shows that His cause is so regulated as not to interfere with the natural, civil, political and social relations of life. His religion is regulated in perfect recognition of these relations and differences.

3. Our Associations being social, conventional and prudential bodies, the receiving of colored Churches as constituent members of such bodies, would be a direct violation of the above mentioned facts, and would have a manifest tendency to an unnatural intercourse and social equality. Receive them, and soon the number of colored delegates in attendance upon the sessions of this body would be large. Our Associations in many sections of the country would be controlled by them. Our own body would sometimes meet in vicinities where there are but few colored people. These delegates would have to be invited to our homes and provided for by the whites. Having received them into this relation we could not in good faith send them to an out-house or kitchen—we would have to receive them as other brethren are received, and this could be nothing but equality in social relations. The receiving of

them into our Associations upon terms of equality, would be embarrassing and unnatural in every phase of the subject, and could only lead to evil to both white and black. It is instinctively wrong. He who degrades his race, whether white or black, by putting it into an unnatural relation to another race, is guilty of high crime. And again, their connection with us in this capacity could only lead to discord, and would ever be an element of dissatisfaction. It is the duty of such bodies to reject and evade any element which would thus constantly be a source of disturbance and embarrassment. And therefore we feel that it is the duty of this body, kindly and courteously, but frankly and firmly, to reject these churches.

Yet, we assure them that we do not come to this conclusion from any want of confidence in their integrity or faithfulness as sound Baptist Churches. We cherish for them a deep sympathy, and an earnest wish for their prosperity among the people of their own color, and hold ourselves in ready to give them advice in our power that will contribute to their well-being in the cause of Christ.

And therefore we suggest to them the propriety of organizing their Churches into an Association of their own. In order to do this, they should call a Convention to meet at some suitable time and place, and send delegates to this Convention from all their Churches that are conveniently located, and then and there organize their Association. And we assure them that any of our ministers and brethren, if invited by them, will meet with them in their first meeting, to render them aid and counsel in the plan of organization. Yet, we would say to them that it is not absolutely necessary to have an Association. They could be true and sound Baptist Churches without an Association; and unless they see that they can accomplish good by it, it would perhaps be unwise to encumber their churches with such an organization. But it is with them to act as they may think proper. They can organize an Association or not, as may seem good unto them.

J. J. D. RENFROE,	} Committee.
W. W. KIDD,	
W. WILKES,	
E. T. SMYTH	
JOHN HENDERSON,	

H.—REPORT ON FOREIGN MISSIONS.

Your Committee on Foreign Missions beg leave to report:

The command of our Saviour to preach the Gospel in all the world is positive and unconditional. It presupposes no modifying circumstances. It looks to no convulsions in society, or commotions amongst nations as an excuse for relinquishing this sacred obligation.

The material or the monetary ability is not the greatest of requisites in the performance of this duty; but the *will* and *desire* on the part of Christians, is the great starting point.

Where the right spirit is cherished on the part of Christ's people, there the widow's mite may be blessed more than the abundance cast in from the full treasury in the absence of that spirit. If we sincerely

love the cause of the Saviour, and prayerfully desire to see it prosper, we are then apt to do our duty, to the extent of our ability, however small they may be. And He who prepared an abundance for the multitudes out of the five loaves and fishes, will providentially enlarge the small gift to measure with the enlarged benevolence by which it was prompted.

This we regard as a wise and gracious provision in the dealings of the Saviour with his people—that in some sense He takes the will for the deed, where the one truly exists, and the other *cannot* be performed. The Master may allow bounds to our *giving*, regulated by our real ability or inability; but he recognizes no bounds to our desires and prayers for the spread of His Gospel this side of the remotest habitations of men: therefore,

Resolved, That we urge the brethren to cultivate and cherish the spirit of Foreign as well as Home Missions, and to do what they are prompted by that spirit to do, for the spread of the Gospel throughout the world.

Resolved, That the Association Mission as reorganized among us a year ago, be recognized and adopted by us, and so recommended to the Churches, as of equal or superior importance to any other object that comes before them for the well being and support of the Association; so that the Churches are as much expected to send up their contributions, annually, for this object, as for that of Minutes, or any other.

Respectfully submitted,

W. WILKES, *Chairman*.

I.—REPORT ON EDUCATION.

The Committee on Education beg leave to submit the following report:

We do not think it wise to discuss the subject of education. This has been often done in the Minutes of this body. But there are some denominational schools in Alabama and the South to which we will call the attention of the Churches composing this body.

We mention the Judson Female Institute, located at Marion, Ala., and the Alabama Central Female College, at Tuscaloosa, and the East Alabama Female College, at Tuskegee, as every way worthy of our sympathies and patronage; and we believe that our brethren who have daughters to send to college, cannot do better than to place them in these schools.

The Howard College, at Marion, Ala., a college for boys and young men, is in a condition of thorough organization and comparative prosperity. We heartily endorse its recent reorganization, with the Rev. S. R. Freeman, A. M., at its head as President. We earnestly urge our friends and brethren to send their sons to Howard College, and thus build up our own college and make it flourish.

We also mention the Southern Baptist Theological Seminary, located at Greenville, S. C., for the theological training of young ministers, under a Faculty unsurpassed by any on this continent, and it every way deserves the sympathies, prayers and liberal support of all our brethren.

ren in the South. During the last session there were 46 young ministers in this Seminary; and they have the prospect of a still larger number in the session now opening. If they had means plenty it is believed they could double the above number.

J. J. D. RENFROE, *Chairman.*

J.—REPORT ON FINANCE.

Your Committee beg leave to report that they find cash received for Minutes.....	\$88 90
Missions in the bounds Association.....	64 75
Interest on Jenkins' Fund.....	50 00
For Board Domestic Missions.....	31 35
Collection on the Sabbath.....	46 50
Collection on Monday.....	49 60
	<hr/>
	\$331 10

All of which is respectfully submitted,

J. M. KIDD, *Chairman.*

K.—TREASURER'S REPORT.

J. K. ELLIOTT, *Treasurer, in account with Coosa River Association.*

1868.	Dr.	
Sept.	To cash received of Finance Committee for Minutes.....	\$93 15
Sept.	To balance in hands of last year Minute fund..	17 00
		<hr/>
Aggregate.....		\$110 15
	Cr.	
By cash paid, by order of J. B. Mynatt, Clerk of the Association, to J. H. Joiner, for printing Minutes and Clerk's fee, as per voucher No. 1.....		\$110 15

C. R. CROSS, *Chairman Executive Committee, in account with Coosa River Association.*

	Dr.	
Cash received from various sources from Sept. 1868 to Sept. 1869.....		\$230 50
	Cr.	
By cash paid Elder W. McCain, for 75 days as Missionary, at 75 cents per day.....		\$112 50
		<hr/>
Balance on hand.....		\$118 00

All of which is respectfully submitted,

C. R. CROSS, *Chairman.*

L.—REPORT OF EXECUTIVE COMMITTEE.

The Executive Committee appointed to superintend the mission in the bounds of this Association, submit the following report:

Your Committee unanimously made choice of Elder Wm. McCain as your missionary, and he commenced his work the 1st day of July, at one \$1 50 per day, when actually engaged. Brother McCain reported up to the 23rd of August, that there had been 73 conversions in connection with his ministerial labors since he entered the field, and 40 Baptism, and that he was taken sick that day and has been at home ever since.

Your Committee in consultation with a number of our most experienced brethren has deemed it most advisable under existing circumstances that our missionary should coöperate with pastors in holding protracted meetings, at least the present year. We feel gratified that the plan has worked so finely.

Your Committee cordially recommend the Churches composing this Association to send up to the Association annually, in advance, the necessary amount of funds to support two active missionaries from the 1st of July, to the convening of the Association. Your Committee feel encouraged to believe, from the little experience they have had this year, that the funds can be raised easily and the mission established on a firm basis, if the coöperation of our ministers and energetic laymen can be secured.

Resolved, That the Executive Committee of this Association be, and is hereby instructed to pay brother McCain his wages from the time he was taken sick to the present time, at the same wages that he received when actively engaged in their service.

Respectfully submitted,

JAMES HEADEN, *Chairman*.

CONSTITUTION.

1. The members who are regularly chosen by the Churches in our union, shall compose the Association. But in making appointments or assigning duties to be performed, it shall be constitutional for the Association to appoint to any such duty, any ordained minister whether in the bounds, and belonging to any church in the body, though said minister be not a delegate to this body.

2. The members so chosen shall produce letters from their respective churches certifying their appointment, together with the state of their churches since their last representation.

3. The members thus chosen and convened shall be called the *Coosa River Association of the United Baptist Churches*.

4. This Association shall sit as an advisory council, and shall have no power to "Lord it over God's heritage" nor infringe on the internal rights of the churches, but shall have power to exclude from the union, any church not orthodox in principle according to the Scriptures, and who fail to represent herself at one Association, and refuse to account for it at the next.

5. If one church commit an offence against another, it shall be the duty of the offended to labor with the offender for satisfaction, and if she fails of success, she shall call the aid of two or more sister churches to assist in laboring for satisfaction, and if satisfaction cannot be obtained, it shall be the duty of the aggrieved church to lay the matter before the Association to be decided on according to its merits:—and if a serious difficulty should arise in an individual church, after due labor she cannot reconcile, she shall call to her aid two or more churches of her union to assist her in the work; and if the difficulty be not then removed, it shall be the duty of the church to bring the case to the Association to be acted on as above prescribed. But the Association will take cognizance of no case of the above kind, unless a due course of procedure shall have been previously pursued.

6. Any church desiring admittance into the union, shall petition by letter and messengers, and if found orthodox, shall be received by the Association through the Moderator's giving the messengers the right hand of fellowship.

7. Any church in our union shall be entitled to three delegates and no more.

8. Any church having a public gift, at the time of his being licensed, should call the gifts of two or more sister churches or experienced members to unite with the church of which such gift is a member in conference, relative to the nature of the gift, and if thus approved, then be licensed, and reported to the next session; and in all ordinations we recommend a Presbytery of two or more, and report to the next Association.

9. No query shall be taken under consideration in the Association, except when cases of serious difficulty are likely to arise, and cannot be

settled by the church nor the assistance of other churches which they shall call upon, then if not settled they may send it to the Association.

10. This Association may correspond with any Baptist benevolent institution she may deem expedient.

11. This Association shall have power to elect a Moderator and Clerk of her own body.

12. Any amendment may be made to this plan or form of constitution any time, when two-thirds of the Association may deem expedient.

13. Any church wishing a letter of dismissal, shall make application therefor by letter.

ABSTRACT OF PRINCIPLES.

1. We believe there is only one true and living God, the Father, Word and Holy Ghost.

2. We believe the Scriptures of the Old and New Testament are the word of God; and the only rule of faith and practice.

3. We believe in the doctrine of election by grace, and that sinners are justified in the sight of God, only, by the imputed righteousness of Christ.

4. We believe in the doctrine of original sin, and that man is incapable of recovering himself from the fallen state he is in by his own free will and ability.

5. We believe the Saints shall persevere in grace, and never finally fall away.

6. We believe that Baptism, and the Lord's supper are ordinances of Jesus Christ, and that true believers are the only subjects of baptism, and emersion the apostolic mode.

7. We believe in the resurrection of the dead, and that the joys of the righteous shall be eternal and the punishment of the wicked everlasting.

8. We believe that no member has a right to administer the ordinances but those who have come under the hands of the Presbytery.

9. We believe that none but regularly baptized members have a right to commune at the Lord's Table.

MINISTERS AND THEIR POST OFFICES.

ORDAINED.

O. WELCH	Alpine	J. J. D. RENFROE	Talladega
W. MCCAIN	Lincoln	S. G. JENKINS	Silver Run
J. A. COLLINS	Cropwell	G. MYNATT	Sulphur Springs
P. CASTLEBERRY	Cropwell	J. B. MYNATT	Sulphur Springs
W. W. KIDD	Harpersville	W. C. MYNATT	Sulphur Springs
J. M. KIDD	Harpersville	W. B. JONES	Oxford
S. HENDERSON	Fayetteville	E. T. SMYTH	Oxford
W. WILKES	Fayetteville	J. M. WOODRUFF	Oxford

LICENTIATES.

H. C. TAUL	Alpine.
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RULES OF DECORUM.

RULE 1. The Association shall be opened and closed by prayer.

2. A Moderator and Clerk shall be chosen by the suffrages of the members present.

3. The names of the members shall be called each day before proceeding to business, and no member shall absent himself from the Association, unless he have leave or be sick and unable to attend.

4. Visiting ministering brethren present shall be invited to seats in the Association.

5. The Moderator shall preside over the Association, preserve order, and appoint all committees, with the sanction of the Association.

6. The Moderator may speak in debate on any question—appoint some other member to fill the chair temporarily—but shall not vote, except in case of a tie.

7. The Moderator shall decide all questions of order, subject to an appeal to the Association by any two members.

8. Every member, when speaking, shall rise from his seat, respectively address the Moderator, confine himself to the question before the body, and avoid personalities.

9. A motion made must be seconded and stated by the Moderator before debating; and every motion shall be reduced to writing, if the Moderator or any member require it.

10. When a motion is stated by the Moderator, it is in possession of the Association; but may be withdrawn by the mover at any time before a decision or amendment.

11. When a question is under debate, no motion shall be received, except to lay on the table, to postpone indefinitely, to commit or amend; which said motions shall have precedence in the order in which they are stated; but a motion to adjourn is always in order, except when a member is speaking or the body engaged in voting.

12. All questions, except such as relate to the Constitution, the Rules of Decorum, or the reception or exclusion of churches, shall be decided by a majority of the votes; in the excepted cases, two-thirds are required.

13. Filling blanks with particular members, the question shall first be taken on the highest number and longest time.

14. When a motion has once been decided, a member voting with the majority may move for a reconsideration on the same day.

15. No speaker shall be interrupted, unless he be out of order, and no member shall speak more than twice on the same proposition without leave of the Association.

16. No practice shall be allowed which has a tendency to interrupt speaking or the business of the Association.

17. The appellation of "brother" shall be used by members in their addresses one to another.

18. The Clerk read these rules at the opening of every session of the Association.

19. Any member violating these rules shall be reproved by the Moderator.

Statistical and Financial Table

STATISTICAL AND FINANCIAL TABLE

CHURCHES.	COUNTIES.	BY WHOM SUPPLIED.	POST-OFFICES.	Baptized	Received by Letter	Restored	Dismissed by Letter	Excluded	Dead	Total	Sheets.	Time of Meeting.	Amount for Missions in the Association.	For Board of Missions.	For Missions.
ASHMOOR	Talladega	S. G. Jenkins	Silver Run	10	3	6	1	92				1st			\$ 4.00
COLD WATER	Calhoun	S. G. Jenkins	Oxford	11	1	11	1	133				4th			3 00
OXFORD	Calhoun	E. T. Smith	Oxford	12	13	1	11	114				1st & 3d			5 00
SALEM	Calhoun	W. McCain	Kaeta Hogs	4	4	6	2	149				1st			4 00
REDFORD	Calhoun	G. Adams	Lincola	3	2	1	3	82				4th	\$10.00		5 00
MT. ZION	Calhoun	G. Myrath	Shubert Springs	14	7	1	2	92			3	2d			3 00
SERPENT SPRING	Talladega	W. C. Mynath	Lanoka	10	4	1	1	66				4th			5 00
GOVE EYE	Talladega	J. J. D. Reafree	Talladega	2	3	1	1	63				3d & 4th			6 00
TALLADGA TOWN	Talladega	J. J. D. Reafree	Talladega	2	3	1	1	63				1st			6 00
PRINCE GEORGE	Talladega	W. McCain	Harpersville	4	6	2	1	38				3d	22 75		3 50
HARPERVILLE	Talladega	S. Henderson	Alpine	4	6	2	1	38				1st			10 00
TALLADGA	Talladega	E. T. Smyth	Alpine	4	6	2	1	38				4th			5 00
MT. ZION	Talladega	S. Henderson	Sylvauga	4	6	2	1	38				2d	10 00	\$ 3.35	3 00
FORBES	Talladega	Henderson and Wilkes	Fayetteville	12	1	1	1	63				3d	28 02	28 02	5 00
MT. ZION	St. Clair	W. Wilkes	Fayetteville	1	1	9	4	52				2d			6 00
COOKS VALLEY	St. Clair	J. A. Collins	Cropwell	1	1	4	7	1				1st			4 00
SHILOH	Shelby	W. W. Rice	Harpersville	14	2	3	1	43				3d			4 00
SHILOH	Shelby	W. Wilkes	Harpersville	1	1	1	1	1				1st			3 50
SHILOH	Shelby	W. Wilkes	Kroula	1	1	1	1	1				2d			3 00
MACDONALD	St. Clair	J. A. Collins	Harpersville	15	1	1	1	35							3 50
				103	89	4	145	16	1730	543			\$70 77	\$31 37	\$99 50